

Eid Salah During Corona - Rulings - Description

Compiled by Abu Abu Hurayrah

Night of 28th of Ramadaan, 1441H (May 21, 2020)

Corrected: 9th of Dhul Hijjah, 1441H (July 30, 2020)

In the name of Allaah, ar-Rahman, Ar-Raheem, and peace and blessings upon the Prophet (Sallallaahu 'alayhi wa sallam). Many of the noble brothers and sisters asked me to simply compile the pointers to understand the rulings and description of Eid prayer. Wherever I felt there were some explanations needed, I tried to elaborate hoping for more clarification for the readers.

I divided the pointers into several headings below (hopefully) for easy reading and understanding. I ask Allaah to accept the reader's enthusiasm and forgive my shortcomings.

General Rulings pertinent to normal situation:

- a) Eid prayer is Fard 'Ayn (individual obligation), this is based upon the authentic hadith of Umm Atiyyah where the Prophet (Sallallaahu 'alayhi wa sallam) commanded the women to come out to pray (those who are not menstruating) and witness (those who are menstruating) the supplication and prayer of the Muslims. This is the opinion of Imam Abu Haneefah, Imam Ibn Taymiyyah, Nawab Imam Siddique Hasan Khan, As-Shawkani and many scholars and chosen to be the position by Sheikh Al-'Allamah Al-Albani, Imam Ibn Baaz, Imam Ibn Uthaymeen, Imam Muqbil and others. May Allaah have Mercy on all of them.
- b) The beginning of the time Eid salah: around 20 minutes after Sunrise
- c) End time of Eid Salah: Should finish before Zawal (i.e. starting time of Dhuhr).
- d) Eid prayer doesn't have any adhan and iqamah, neither any specific call like "Salaat al Jama'ah athaabakumullaah" etc...
- e) There is no sunnah/nafl prayer before or after Eid prayer
- f) Eid prayer is two rakaat. It is like any other two unit prayer except that there are extra sets of takbeer in the salaah.
- g) There are two ways to do the extra takbeerat. Both are based upon authentic reports.
First way: Do extra 7 takbeer in the first rakah (before recitation & du'a al istiftah and doesn't include the takbeeratul Ihram).
Do extra 5 takbeer in the second rakah (before recitation and doesn't include the takbeer of getting up for the second rakah)

Second way: Do extra 3 extra takbeer in the first rakah (before recitation and doesn't include the takbeeratul Ihram).

Do extra 3 takbeer in the second rakah (after recitation and doesn't include the takbeer of going to the ruku')

- h) Nothing is reported from the sunnah or the practice of the companions to raise hands during these extra takbeer.
- i) It is authentically reported from Ibn Mas'ud when he was asked about Eid Salah, he said between each takbeer is praising Allaah (hamd), glorification (Thana) and salaah upon the Prophet. Reported by At-Tabarani and others. See Irwa Al-Ghaleel
- j) The Prophet used to recite the following pairs suras in Eid Salah: Al-A'laa and Al-Ghashiyah [this was his most practiced recitation during Eid and Jum'ah], or Qaaf and Al-Qamar. Although any other sura or part of the Quran is allowed to be recited. It is permissible for the Imam to read from the Mushaf if needed.
- k) There is no specific du'a after Eid salah
- l) There is a khutbah after Eid salah but it is optional to attend.
- m) The one who misses Eid salah with the Imam: It is authentically reported from Anas Ibn Malik that he used to order his freed slave to lead the family in Eid salah .
It is also authentically reported from 'Ataa Ibn Rabah Al-Khurasani that if someone misses the Eid salah then he prays it as the Imam does. So based upon this, the one who missed the eid prayer should pray two rakah exactly according to the description of Eid salah. As for what is reported from the sahabah (attributed to Ibn Mas'ud, Ali Ibn Abee Talib) that the person should pray four when he missed the eid salah, then the chains of narrations are not authentic. So, what is correct is that he should pray two, not four!!
- n) If someone misses Eid salah, what are the rulings on making it up? Is it a must or a choice?

There are basically two famous opinions:

- The person doesn't make up anything. This is because the eid salah is a special prayer at a certain time with a certain description and should be behind the Imam! Imam Abu Haneefah, Ibn Taymiyyah and others chose this position. In our time Shiekh Ubayd Al-Jabiri, Shiekh Abdul Muhsin Al-'Ubaykaan and others. [note: some scholars who hold this opinion because they consider the salah as just a sunnah prayer and some other consider it is "fard kifayah". Some of them also consider eid salah is "fard 'ayn" but they consider it only due behind the imam. This is indeed a very important point to understand and comprehend this topic!]

- The person makes up the prayer wherever he is: This is the position many of our contemporary scholars and students of knowledge. Namely: Sheikh Nasrudding Al-Albaani, Shiekh Abdul Aziz Alee Shiekh, Sheikh Mashhoor Hasan Aale Salman, Sheikh Mustafa Al-Adawiy, Shiekh Ghassan Abdel Fattah Al-Barqawi and others... [some of them hold it to be an obligation to perform, some of them consider it to be a choice.]

What looks to be correct is the second opinion due to the evidence of the action of Anas Ibn Malik and the general instruction (from the sunnah) of making up what is missed from obligatory prayers!

- o) If in any community, women are not generally allowed to attend the masjid, first they need to inquire of any masjid/musalla in the town that allows the women to pray Eid salah or not! If they are unable to find any or (even available) can't attend (due to shar'i reasons), then women should pray the Eid salah at home while men of course should join what is available in the congregation in masjid or musallah.

Special Scenarios during Corona

- a) Communities where Eid salah is established: If the people don't want to attend due to obvious and legitimate fear of infection, this is a valid Islamic excuse to miss the salah, in this case they pray at home as Anas Ibn Malik did with his family! [we have discussed the disagreement above amongst the noble fuqaha and mentioned what looks to be the most correct position and Allaah knows best]
- b) Communities where Eid salah is not established: The contemporary scholars have two main positions:
 - 1) They don't pray anything as there was no prayer, so nothing is due for them. This is the position of noble Shiekh 'Abdul Muhsin Al-'Ubaykaan, Sheikh Ubayd Al-Jaabiree and others... [some of them consider eid salah to be just sunnah and those who consider it to be obligatory have this position because they consider it wajib behind Imam! Or they consider it to be "fard kifayah"! So, if the prayer is missed or there is no prayer (during Corona), the ruling is he doesn't pray anything!]
 - 2) They do pray because of the authentic evidence of Anas Ibn Malik. These scholars take Anas's report as general for all scenarios (regardless of whether the prayer is established or not). This is the position of Sheikh Sheikh Abdul Aziz Alee shiekh, Sheikh Khalid Al-Muslih, Sheikh Mashhoor Hasan alee Salman, Sheikh Mustafa Al-Adawi and our sheikh Sheikh Ghassan Abdel Fattah and many others...

What looks to be correct is the second position and Allaah knows best.

- c) Based upon this, any individual (man or woman), who lives in a community where there is no Eid jam'ah, can pray the Eid prayer at home either individually or in congregation. Of course, a congregation is the better choice if there are more than one individuals in the same place at the same time!

How should the Imam and followers line up during prayer: The following setups are for all congregation prayers (at home or at the masjid).

If there are only men:

Two men: The follower should stand on the right side of the Imam. Must stand on the same row (not a little bit behind the Imam!).

More than two men: The Imam stands in the front and the rest of the followers make row(s) behind him. If there is limited space, people can stand on the same row of the imam too!

If there are mixed gender:

In all occasions, if there are women along with men, a man should lead and women should form row(s) behind the row(s) of men!

One man and one woman: Imam (man) in the front, the woman in the back. Not on the same row!

One man and two or more women: Imam (man) in the front, the women in the back forming rows...

Rest of the scenarios can be easily figured out if we understand how men should form a row!

If there are only women:

Two women: Then the follower should stand on the right side of the one who is leading. Must stand on the same row.

More than two women: Then they should form one row or more (if needed) and all of them should stand side by side and the lady leading the eid salah should stand in the middle of the first row.

The description of the Eid Salah during Corona

All the descriptions below apply for men and women both, without any exception and Allaah knows best...

First way with seven extra takbeer in first rakah and five extra takbeer in the second Rakah

- Join the family at a convenient time in the morning and assign the one who knows the most Quran and understands the rulings of Eid prayer and other prayers in general to be the Imam. **It is not permissible to pray behind a media live and follow the prayer of an Imam that is another place!**
- Start the takbeer of Eid a few minutes before the prayer...
- Finish the takbeer when Imam starts the prayer
- No adhan, no iqamah (or any other call), no prayer before or after 'Eid prayer.
- Eid prayer is two rakat (according to the most correct opinion it is Fard 'ayn)
- Before starting prayer, Imam must make sure the lines are straight and the followers are standing foot to foot, shoulder to shoulder.
- Niyyah is in the heart... no verbalization is needed or required and if done is a bid'ah (sinning)
- Recitation should be loud.
- In the first rakat, after takbeeratul ihram, 7 extra takbeer
- There are no authentic reports from the prophet or companions that they used to raise hands during the takbeer.
- Between extra takbeer, there is praise of Allaah, glorification (hamd and thana) and salat upon the Prophet and du'a. [ex: Alhamdulillah Robbil 'alaameen, Ar-Rohmanir-Raheem, allaahumma salli 'alaa Muhammad and general du'a etc...]
- Takbeer should be spaced out if possible for allowance of du'as and asking for goodness. [recommended]
- Then recite beginning du'a, sura Al-Fatiha and another Surah
Can choose sura Al-A'laa or Sura Qaaf
Or any other sura or part of Quran
[Imam can recite from the Quran too if needed]
- Go to ruku and sijdah (like any other prayer)
- Second rakah when you get up, before the recitation 5 extra takbeer [this doesn't include the takbeer of getting up for the second rakah]...
- Then Al-fatiha and recitation
Can choose Al-Ghashiyah (if in first rakah, Al-A'laa was recited)
Can choose Al-Qamar (if in first rakah, Sura Qaaf was recited)
Or any other sura or part of Quran
[Imam can recite from the Quran too if needed]
- After finishing recitation, finish the rest of the prayer as usual.
- There is no khutbah when praying Eid salah at home.
- No specific dhikr or raising hand and jama'ah dua etc... these are not legislated...
- In case the takbeer is missed or miscalculated, the prayer is still valid.
- If there is a confusion between the numbers of takbeer, take the number that you are sure of! [ex: Imam is not sure whether he did three or four takbeer, he should make it three as he is sure he did three but not sure if he did four]

Second way: With three extra takbeer in first rakah and three extra takbeer in the second Rakah

- Join the family at a convenient time in the morning and assign the one who knows the most Quran and understands the rulings of Eid prayer and other prayers in general to be the Imam.
- Start the takbeer of Eid a few minutes before the prayer...
- Finish the takbeer when Imam starts the prayer
- No adhan, no iqamah (or any other call), no prayer before or after 'Eid prayer.
- Eid prayer is two rakat (according to the most correct opinion it is Fard 'ayn)
- Before starting prayer, Imam must make sure the lines are straight and the followers are standing foot to foot, shoulder to shoulder.
- Niyyah is in the heart... no verbalization is needed, required and if done is a bid'ah (sinning)
- Recitation should be loud.
- First rakat after takbeeratul ihram, three extra takbeer
- There are no reports from the prophet or companions that they used to raise hands during the takbeer.
- Between takbeer is praising Allaah, glorification (hamd and thana) and salat upon the Prophet and du'a. [ex: Alhamdulillah Robbil 'alaameen, Ar-Rohmanir-Raheem, allaahumma salli 'alaa Muhammad and general du'a etc...]
- Takbeer should be spaced out if possible for allowance of du'as and asking for goodness. [recommended]
- Then recite beginning du'a, Sura Al-Fatiha and another Surah
Can choose sura Al-A'laa or Sura Qaaf
Or any other sura or part of Quran
[Imam can recite from the Quran too if needed]
- Go to ruku and sijdah (like any other prayer)
- In the second rakah, when you get up, start with recitation of Fatiha
- Then recite any part of the Quran
Can choose Al-Ghashiyah (if in first rakah, Al-A'laa was recited)
Can choose Al-Qamar (if in first rakah, Sura Qaaf was recited)
Or any other sura or part of Quran
[Imam can recite from the Quran too if needed]
- After finishing recitation, before going to Ruku, give three extra takbeer loudly and then make takbeer for ruku and go to ruku (Note: to reiterate, the three extra takbeer doesn't include the takbeer of going to ruku)
- finish the rest of the prayer like any other prayer.
- There is no khutbah when praying Eid salah at home.
- No specific dhikr or raising hand and jama'ah dua etc... these are not legislated...
- In case the takbeer is missed or miscalculated, the prayer is still valid.

- If there is a confusion between the numbers of takbeer, take the number that you are sure of! [ex: Imam is not sure whether he did three or four takbeer, he should make it three as he is sure he did three but not sure if he did four]

May Allaah make us decorate our deeds with the prophet's sunnah and the way of the companions. Whatever is correct in this compilation, then it is only from Allaah. And whatever is incorrect, then it is from Shaytan and weakness. I ask Allaah to forgive me and forgive my parents and my family.

Jazaakumullaahu Khairan

Your brother

Abu Abu Hurayrah

In need of Allaah's Mercy and Forgiveness the most
May Allaah forgive him and his parents and his family
Ramadaan, 1441 H
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